

A JUST  
CENSURE  
OF THE  
ANSWER  
TO  
VOX CLERI.

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In a LETTER to a FRIEND.

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L O N D O N,  
Printed in the Year MDCXC.

A JUST

GENSURE

OF THE

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TO

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A JUST  
CENSURE  
OF THE  
ANSWER  
TO  
Vox Cleri, &c.

SIR,

I Read over the Answer to *Vox Cleri* with some  
Admiration, but in a little time my Wonder-  
ing ceas'd, and Laughter prevailed to mix it  
self with my Indignation; so that I reflected  
upon that as a Diversion, which I had passed  
through as a Penance; for my Expectations have not  
been a long time so baffled, as when I read that Pam-  
phlet,

phlet, the Authour of which writes as if he had spent many of his younger days in making a Collection of dry Quibbles, insipid Punns, and scurrilous Reflexions; and at last hath met with a lucky Season, to let the World know how studious he hath heretofore been, what usefull Company he hath kept, and what learned Books he hath read, the Beauties of his Style demonstrating his *Genius* and Studies.

Time was when *Martin Marprelate*, and his half-witted Tribe, were the Men that accosted their conforting Brethren in such Language, (and frequently the Jesuite *Parsons* wrote after the same Copy,) but I know not by what powerfull charm that Spirit is again raised, and by an unhappy Transmigration lodg'd in one, who would be thought an unquestionably true Son of the *Church of England*, (though he professes himself willing, and discovers his Eagerness to part with her Ceremonies, and some of her Discipline,) whose Children of old were wont to use more manly, and more christian Methods, when they confuted an Adversary, Truth being never advanced, nor an Enemy convinc'd by ill Language; and, as one of our Answerer's Friends lately observed, when speaking of the *junior Julian*, the *Archangel* would not bring a railing Accusation even against the Devil, because he knew the Devil would be too hard for him at that Weapon. Nay, the old Heathens had more regard to Civility, when to smoothe their Descriptions, though they could not change the nature of unlucky Things, yet they gave them soft Names; and how much more unsuited is it to weighty matters of Religion, to treat of things sacred and venerable in a vain, light, and comical manner; or to use an Adversary, that



that is a Christian, and a Priest of the *Church of England*, with an insolence that would be injurious even to an obstinate Pagan: As if the Spirit of God, which came to the Prophet in a still voice under the Law, could not under the Gospel appear, but in high Winds and Tempests, and God afforded us Christians no other light, but what breaks from the Bowels of a Cloud impregnated with Thunder and Lightning.

Now if against this it should be objected, that I my self have fallen into the Crime which I censure and condemn, I profess that such a way of Writing is altogether unsuited to my Wont and Genius; but some Men must be match'd at their own Weapon, and *Solomon* is my Adviser, who tells me, that *There is a time when a Fool must be answered according to his Folly*; and to write a serious Reply to a light Discourse, would be like courting a Mistress, with a grave Prelate, in Latine Epistles and Greek Verses; but I am engaged, and must go on to call a Spade a Spade, and I shall follow the *Answerer* as he leads me.

Pag. 1. he says, That the *Authour of Vox Cleri* writes as if he were Clerk or Secretary to the Convocation; and does not his Answerer write as if he had been Scribe to the Assembly? I am sure *Adoniram Byfield* was a Child to him, if the Dispute lay, who used to treat his Adversary with the softest and most obliging Language? And how knows he but that many of the Members of the *Convocation* did (during their Session) declare their Minds, though nothing were formally proposed to them about the designed Alterations? For they were not wholly ignorant of the Consults and Determinations of the Commissioners, what Ceremonies were to be parted with, and

and what Rubricks to be changed or omitted, &c. this invited many of them to speak their Minds freely, though not in a synodical Way; and I suppose one or more Members of a Synod may declare their Minds in any Point, though it be not done according to the solemn Formality of asking their Opinions in Convocation.

And whatever the *Answerer* says, in the same page, of the great Advantages of such Alterations, I cannot see how such a Change will make *for the Honour of God*, (who is not dishonoured by the use of those Ceremonies which are designed to be abolished, as they themselves confess who would abolish them,) or *much more for the Good of Religion in general*, (for I am sure the number of Atheists and wicked men is not lessened since this time twelve Month, when our Church-menders first talked of managing this Province,) nor can *the Peace of the Kingdom, and the Interest of the Church be secured by it*, (since the Tempers and Principles of the majority of the Dissenters in this Kingdom are irreconcilable to the Church of *England*, and of too many of them, *Fifth-monarchy Men*, and others, to the State, unless Episcopacy, and Liturgy, and (to some) Kingly Government, be given away among the Ceremonies;) so that there cannot be any just hope of bringing such Men into the Communion of our Church; you may as soon make a Collar-Band of Atomes, or imprison the Sun-beams.

In the 2d. page is a personal Reflexion upon the two Deans of *Christ-Church* and *Glocester*, (and other Members of the Convocation, who were bred with them in that August Foundation, which King *Henry VIII.* founded at *Oxon.*) as if what was said by one or both of  
the

the Deans, was *senseless and impertinent*, and chimed to the *Tune of Christ-Church Bells*; and I wish they would print their Speeches, that this Caviller might be convinc'd that they spoke sense, and to the purpose; but it may be he is angry at the *Tune of Christ-Church Bells*, as if an innocent Song, made in the days of a learned Man's Youth, were a Crime to be objected to him when he hath adverted to more manly Studies, though I see no Reason why the Diversion may not be allowed to a grave Divine; nor would I have the *Answerer* angry at the use of Musick, since that which charmed the Evil Spirit which haunted *Saul*, was *David's Harp*. But perhaps the angry man is not displeased at the Bells, but at the Place where they hang; so a certain Friend of his hath maliciously insinuated, that that exquisitely learned Man, and Patron of Arts and Piety, Bishop *Fell*, deserved no better Character than that of a *despicable Oratour*, and an *Almanack-maker*, when he might with more Decency and Justice have allowed him a Master of more eminent Learning. Were I to follow the *Answerer* in Similitudes, I should say, that the Harshness of his Expressions may well be compared to the old *Chimes of Carfax*, whose Jangling Noise was famous to a Proverb, and this better agrees to the Subject discoursed of; for hath there not been a *Classis* of men, who have not lived an hundred Miles out of *London*, that have made the World uneasy with their jarring and contradictory Discourses? Among whom not long since the *Persons of Kings were Sacred*, their *Right Divine*, their *Authority unaccountable on Earth*; whereas now the same men preach up an old *Original Compact*, (as invisible to this day as some Manuscripts,) and the *Justice of Deposing Kings for Male*

*Vide Pref. to  
Bp. Wilkins's  
Sermons.*

*Adminiftration*: Who formerly would allow of no Ordinations in our Church to be valid, but what were made by a Bifhop, and now, to bring in the Difsenters, have found out an *hypothetical Ordination*, as they call it, (whereon fuffer me to remark, that the cafe of *hypothetical Baptifm*, which thefe Men urge in their Defence, is vailly different; for in fuch Baptifm the Queftion is about the matter of Fact, whether the Child have been already baptized or not, but in *hypothetical Ordination* the Queftion is about a Right, wherein all the ancient Churches, and all the modern, a very few excepted, are agreed, that the Bifhop only had the power of *conferring Orders*;) They alfo heretofore inftituted the People, that Oaths, whole matter was lawfull, and which were impofed by lawfull Authority, could not be difpenfed with but by God, or the Perfon to whom the Oath was given; whereas now they teach their People by their Examples, and by their Difcourfes otherwife; and fome advife to swear *quoufque*; *i. e.* in the true fenfe, swear on, as far as you can, whatever Changes come, till the day of Doom. And probably it was requifite, in point of Interelt, for fome *Lecturers*, fo to vary their Opinions, to keep up the Contributions; for it's an unqueftionable Maxim, *That he that pays the Fidler, may call for what Tune he pleafes*; and fome there were of old, and will be in all Ages, *who have Mens Persons* (and Opinions too) *in admiration, for the fake of Advantage.*

And becaufe I find, that this Authour upon every occafion magnifies the *London Clergy*, (and among them himfelf, for I queftion not but he is one of them,) efpecially page 35. that *they have the whole Burthen lying on them, of ftudying carefully, and accurately penning*

ning their Sermons, and preaching them in great Churches, (as if the strength of Lungs were the best Qualification of a City Divine, and the price of Mens Souls were to be rated according to the bigness of the Parish, or the Dimensions of the Church,) besides writing against Popery, (he should have put in, against the Fanaticks too, in defence of the Cross, the Surplice, and kneeling at the Sacrament, &c. which the same men are now eager to give away without asking, but that it was unreasonable to remember such attempts, for this only Reason, that then was then, and now is now,) and defending at all times the Cause of the Church and Religion, (as may be illustriously seen at the present time, by what they intended to have done in the Convocation, if their Party had been strong enough,) while the Countrey Clergy are mock'd, as if they were Itinerant Apostles, (footing it the Apostolical way, in the Authour's Language,) while I remember that our blessed Saviour, who for the most part exercised himself, and manifested his Poverty and Humility by going on Foot, yet once rode to the Temple, but it was to drive thence the Hucksters in Religion, the Buyers, and Sellers, and Money-Changers, the men who made the Worship of God a Trade, and aimed only at encreasing their Wealth by their constant attendance on that holy place, and the Offices there performed. These are the Men who must be allowed the privilege of sitting in the Vestry, and chearing themselves with a Glass of Sack, till the Psalm hath purged the Church of the ill and infectious Air of the Liturgy, which it is plain by that Practice they have no regard for; for they would encourage others by their good Examples to pay a constant and devout Attendance on those holy

P. 35.

Offices, if they thought it either their own or their Parishioners Duty; nor do I wonder that some of those men are so faint Defenders of our Prayers, and our Ceremonies, who themselves so openly every Lord's day despise both.

As to their Writings, ( of which they have taken great care that the World be instructed to whom they are beholden, by printing their *View of the Controversie*, and *their Catalogue of Authours*, ) though I have a profound Deference for the learning of many of the Authours, yet I know some were done in Clubs, and others helped on even by some of the despised Country Clergy, while the right to a third sort is assumed by some, though they are not ( at least entirely ) their own; and I could easily name ( but that I spare the men ) more than one Treatise against the Papists written by the City Divines, which fall much below the *Acumen* of more than a few Countrey Curates, whose unhappiness it hath been for some years past, that they have been easily brought to pay too submissive a Deference to the Ministers of the great Town, on all occasions making Enquiry what they determined, and how they resolved to proceed, and accordingly acting, as if every man's Conscience was to be regulated by their Dictates, as People send to the Clock-makers to set their *Pendulums*, but the last Rencounter in the Synod hath satisfied the World, they are weary of their Dependence on such Men, whose opinions change as the Wind blows from *Scotland*, or *Holland*.

To conclude this invidious Paragraph, ( which nothing but the *Answerer's* Insolence could have forced me to write, ) were not some of the most learned *London*

*don Clergy* at first Country Parsons? Was not the very man who is said by our Authour to *be fit to make an Head of the Universal Church*, first Rector of *Sutton*, before he was Dean of *St. Pauls*, to omit others? And what is there so pure and inspiring in the Air of a Sea-coal Smoak, that refines Mens Wits, and makes them wiser than *their Neighbours in the Countrey*, to use the *Answerer's* Phrase; for to give them the Title of *Brethren*, which I at first intended to have called them, is perhaps too great a Presumption?

P. 9.

P. 6.

But it may be this Writer has not such mean thoughts of the Country Clergy in general, as he has of those who live in the *West*, (*the wise man out of the West*, and his neighbours in the Country, as he sagely styles them,) as if the Cockney *Athenians* were not as much and as truly *Barbarians* to *Anacharsis*, as he was to them; or as if because the wise Men that worshipped our holy Saviour, came from a Countrey that was to the *East* of *Jerusalem*, therefore all are wise men who live in the Eastern part of *England*, and the rest of the Inhabitants but one degree above Naturals; or as if this Authour needed instruction, that those very *Magi* did not live East from us, or as if *Dr. Brown* had not convinced him that there is no true East or West to all the rest of the World; but this is trifling, to keep our *Answerer* Company in his Boys Play, (and I do it till one or other of that Countrey call him to an account for his unmanlyness,) while I shall only add, that all the Members of the Convocation who were against Alterations, did not come from the West of *England*, and that he knows that *Promotion*, which he is in love with, comes neither from the East, nor the West, nor yet from the South; and that from the North, both the holy Writ, the Testimo-

P. 6.



stimony of former Ages, and our own said Experience assure us, comes all evil.

Of these dull Countrey Clergy our *Answerer* must mean, what he says of Mr. L. *that they live in a very gross Air, and want a little clearing.* Such was the Air of *Bœotia*; and such, says *Cambden*, is the Air of a certain place in *England*, that is situated very like it; which Air, I suppose, the *Answerer* sucked in for many years. But I will not make Reflexions on any Man's Countrey, either of his Nativity or Education; for even in this present Age 'tis a Truth beyond Contradiction, what the elegant Poet says,

*Angelin, Gaz.  
pia trisaria.  
pars 1. p. 98.  
Edit. Cantabr.*

*Ubique, quicquid dixeris, Bœotia est,  
Cælo sub omni prostat Arcadiæ Pecus  
Venale, pretio cui libet, quando libet.*

Thus Englished:

*In every Clime there's muddy Air,  
And men who to their Mammon dare  
Sacrifice Conscience, when they interfere.*

P. 34. And this Scrap of Latin I give him onely out of complaisance, and to assure him, that he may be mistaken when he says, that *Latin sayings* are a mark to know a Countrey Parson by.

P. 7. And having entred on this Head of Discourse, I am obliged to consider what the *Answerer* farther says on that Topick, before I leave him. Particularly, where he exposes his Adversary's opinion (*that it is reasonable the End should be consider'd, before the Means be resolved on*) saying, *This is grave, and becoming their Country wisdom, which does nothing in vain, never brews Ale without somebody to drink it, nor sets a Hen, but to breed Chickens,*  
accor-



according to that *Logical Maxime*, which they have not forgot, *Finis primum in intellectu, & cui bono?* — Not to correct his Axiome, as he ill cites it, (which is, as I found it many years ago, *Finis est primum in intentione, ultimum in executione*; for, I think, there is a wide difference between *intellectus* and *intentio*; since every man understands and knows many things, which he never intends to doe.) I answer, that no one, but a Fool, or a Madman does any thing first, and then asks, to what purpose it is? (himself tells us, that the Men who are for the Alterations, design thereby to leave the Dissenters *inexcuseable*: and I could wish, there were not such Men in the World, as are never Wise till 'tis too late, nor ever consider the Ends or Events of things, till 'tis impossible to remedy the Mischiefs that are consequent to their Counsels; and I would hope our new Reformers were not to be reckon'd among those Men; and it would be well if all Scribblers would ask themselves the question, before they pester the World with their Pamphlets.

P. 9.

I am afraid, that this may concern some of the admired Clergy as to the Interests of the Church; but as to their private Interests, it must be confess'd they are wiser; for instead of minding such mean things, as *brewing of Ale*, or a *Hens Nest*, they advert to nobler things, how to make their *Coupees* courtly, how to be punctual in their Visits, and Attendances on great Persons, how to say Grace with an humble bow, and make a Leg in mode and figure, how to calculate their Pulpit-Discourses to the Meridian, and the Season, and not to Print a Sermon, till they have (as they phrase it) *their Pennyworths out of it*. Thus the Sermon is *itinerant* (tho' the Preacher hath his Coach) first to  
White-

*Whitehall*, then to *Coventgarden*, thence to *St. Clement's*, and so up into the City, or *Vice versa*, which is most usual; for when Preach'd at Court, the Orator expects to be commanded (and I have known it injoin'd to the Preacher in spite to expose him) to Print it, tho' at last it serves only, and perhaps, 'tis the cheapest Paper the Cook can buy, to skreen a piece of Christmas roast Beef, or put under a Mince-Pye. I take leave by our Authour's Example, to talk in a style suited to the time of the year.—Nor can I be angry with him for his Similitudes, which are very pretty, and very well adapted to the Subject treated of. For *Ale* (like the *Answerer*) when it is in a ferment, casts up a great deal of filth and froth; and a *Hen*, when she lays an Egg, calls in all the Neighbourhood by her cackling to admire the production. And so much in Vindication of *those heads*, which in the Authour's Phrase, have no great Latitude, or Profundity.

P. 11.

P. 14, 16.

P. 20.

P. 21.

I shall briefly repeat his no less civil Character of the Authour of *Vox Cleri*, of whom, among other obliging Expressions, he says, *that he hath a soft place in his head; that his Reasons lie like small Wares in a Pedlar's Pack, neither sorted, nor parcelled*; and that he is *Balaam's Ass* (and here I must tell him, that *Balaam's Ass* was a Preacher; a Country Preacher, 'tis true, no City Divine; and it was an excellent Sermon that he made, when he reproved the madness of the Prophet, who ran greedily to Curse God's People for reward, and was in love with the wages of unrighteousness) *that he means honestly*, intimating that he is a Fool (tho' it is better to be a meer Natural than a scurrilous Buffoon,) and that for a Newyears-Gift for him, he will present him with a Coat with long Sleeves, and this Badge upon it,

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Nolumus mutare leges *Angliæ*, (tho' he knows, in whose Banner that Motto was of old, and in whose of late days,) and methinks he should have spared his Friends; tho' he lays about like a Madman among his Enemies; but himself confesses, that *a man may be transported with a fit of Eloquence, which is as outrageous as a fit of Anger.* These Sentences which I have cited, are the flowers of his Rhetorick, which I have gather'd and bound up, and I leave them to the Authour of *Vox Cleri*, to put them to such use as he sees fit, and they deserve. He is of Age, let him speak for himself, while I particularly apply my self to the merits of the Cause.

P. 2.

The Answerer quarrels at the Motto of the Title Page of *Vox Cleri*, *Meddle not with them that are given to change*, (and it's a tacit Confession, that he is one of those Men who are so given, in that he is so much nettled at an innocent Text of the holy Scriptures not impertinently applied,) for whatever may be said of *shifting of Habits*, as if that were all, there are some Men who have changed the Fundamental Constitutions of a Kingdom, (and the Text immediately refers to such,) there are others also, (and it may be the same men are engaged in both designs,) who are about to change the Apostolical Government of the Church, by bringing in those (by their *hypothetical Ordination*) who are no Priests, to minister at God's Altar in holy things. And I think such Changes are more pernicious than *changing a Man's Cloths*; and the Answerer would have done well to have considered the other Sentence in the Title Page out of *St. Austin*, and applied it to the present Case, *That the Change of an old Custome does oftentimes more harm than good; its Novelty, outweighing all the Advantages of the Alteration.*

P. 35.

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<sup>the</sup> And the Authour of *Vox Cleri* wanting an undaunted resolution says, that *they who are against changes are exposed, as if to be executed at the will of the Rabble*; yet he who knows what a great hand the Rabble usually have in tumultuary Reformati-<sup>ons</sup> (and which hath lately happen'd) may excuse him, when those who pretend to an influence over the *Mob*, threaten the suspended Bishops, *that the resentment of the State will be heavy on them, as Enemies, so that they will be immediately crusht and fall to nothing*; and call the non-complying Clergy, *a base, and false, sort of men, that can promise in adversity, and forget all, when that is over; who are to be abhorred of the whole Nation; and, as the common enemies of its peace, to be treated accordingly in every Parish in which they live*; as the charitable Authour of the *second Letter relating to the Convocati-<sup>on</sup>* saith.

P. 6, 25.

Page 4. He gives a terrible Description of the *Lati-<sup>rudinarians</sup>*, (as men fright children with dreadfull accounts of Spirits, that render them much worse than they are,) but yet a Fiend is a Fiend still, whatever evil habit his enemies dress him in, or how often soever his friends tell you, he is an Angel of light. For are there not a society of men who think it no damnable sin to believe, that our holy Saviour was not truly God, consubstantial and co-eternal with his Father; and that he never dyed to redeem the World from eternal damnation; or that he never left any government in his Church when he left the World, but intrusted every Body of new Converts to make what rules of government they pleased? Nor will I give an account when the Sect arose, (whether Dr. *Wh.* or Dr. *W.* was its Founder or not,) but onely observe what

what the Authour of *Plain English*, (whose style plainly discovers him to be of the kindred of the *Apostate*) says of such men, page 9. *upon the Toleration under Charles II. the Pulpits took the Alarm; they who advanc'd unlimited Prerogative, distinguish'd away their own doctrine, which being done, seemed to bear the greatest latitude of interpretation. And then (as he continues, page 12.) such Divinity and Law had almost run down Religion and civil Right. And (as he observes, page 17.) from the time that King James attempted the setting up of his Religion, the Pulpits and Press began to change their notes, then the Doctrine of Passive Obedience was to be evaded, and distinguish'd into nothing, as not concerning the constitution of our Government, or a confessing that Clergymen had gone beyond their sphere; and the asserting that no Laws can derogate from the Power of the Prince was to dwindle into the meaning of no more, than that the Prince does not forfeit his Power, if he goes not beyond them; for (as 'tis, page 22, 23.) nothing more exposes a Party, than to find those very things in which they placed their essential difference from all others, to be quitted by them as soon as interest changes.* The mischief therefore of the *Latitude Principle* appears in *this*, that one of that Stamp (and perhaps more than one) denies the Divine Right of *Episcopacy* and *Tithes*; others are for allowing Ordination onely by Presbyters; and I am credibly informed, that the Authour of the *Notes on Athanasius's Creed*, and of the *History of the Unitarians*, in four Letters written to *T. F.* is a Divine of the Church of *England*, and a dignified person too, and if you would know whom I mean, you must ask *honest T.F.* as some body calls him, and you may know more.

I do also pity his distinction of the *Janites* and *Tillotsonians*, for I know that a small spark kindles a great fire, and that the *Johannites* at *Constantinople* divided the Church a great while upon as little a matter as we are talking of, viz. the not inserting *St. John Chrysostome's* name into the *Diptychs*, that he might be numbered among the other orthodox Bishops, who lived and dyed in the Communion of the Catholick Church.

In the fifth Page he says, *That it is new and without example in all the History of the Councils, that Presbyters ever did so bravely hold their own, and stand it out against their Bishops, as in this Convocation, and I shall take leave to ask him a Question, Were all the Bishops of this Church present at those Agreements made in the Jerusalem Chamber? and did they all give their Consents? And if so, Are their Determinations infallible? And if not, Must a Majority always preclude the rest? Was there not a Majority in the Councils of Ariminum and Selucia, to omit others that confirmed Arianism? Were there never any Disputes before the last year in the lower House, of an English Convocation, concerning what was proposed to them by the upper House? Have they not a liberty of disputing, whether what is proposed be just, or expedient, or both? Else, Why were they called? onely to a blind assent? And, is not this Liberty of discussing any Proposition sent to them their right? And, Hath not this been the ancient Custome? If so, (as it cannot be denyed,) Why all these Tragical Exclamations, as if the Presbyters of the present Synod were so rude, and unjust to their Bishops? Page 5. The Answerer therefore unjustly calls such men *Latitudinarians* or *Smeectymnian Presbyters*, for they are neither; not *Smeectymnians*, since they never*

never affirmed, that Presbyters are not, nor ought to be under the Jurisdiction of Bishops, because the Orders are not distinct; nor do they assert with the *Lititudinarians*, that Christ left no particular form of government in his Church when he went to Heaven. Whereas the truly Catholick Church affirms contrary to both, That Christ did leave the Apostolical (which, abate what was extraordinary in it, was the Episcopal) Government in the Church; and that all Churches ought to retain it; and of this Belief, I doubt not but the men of the Synod, who are so roughly handled, were.

Page 6. We are told, *That it is more for the Churches honour to give terms to the Dissenters, than that they should propose terms to the Church.* Not to answer, That it is a Condescension that renders Authority cheap and contemptible, to stoop to its Adversaries, and court them to accept of such terms as may be the cause of the Churches ruine. To what purpose is it to offer those men terms of *Comprehension*, of whom we are morally assured, that they will not embrace them. The Instance in Queen *Elizabeth's* days is famous, when the Lord *Burleigh* offered the Puritans redress of their grievances, if they would agree what to desire, which they would never doe. And that in King *Charles II.* his time, when Proposals of the same nature were made to the men of the same Principles to no purpose. And it was lately said by a leading man of that Faction, that till the Liturgy was abolished, he could not come in; (for what need of Crutches, when a man can go by himself, as he was pleas'd to make the old Simile his own.) These Examples are equivalent to Demonstrations to me, that the Methods  
now



now proposed, are not feaseable, and that they may render the Church contemptible, but will never increase the number of her genuine Children, or strengthen her Interest.

Page 9. But in opposition to what may be said of this kind, the *Answerer* says, *That he hath moral assurance, that many of the best and wisest Dissenters would come in upon some few alterations, viz. upon the Proposals of the Dean of St. Paul's, in his Preface to the History of the Separation, and upon the abatement of Subscription.* I am afraid his many will shrink to a very small number; for, hath not Mr. Baxter, a leading man of that Party, lately printed a Book that shews the moral impossibility of such an Union? and, are we not assured that there is no hope of them, unless their Ordinations (which are none) be allowed to be valid, and it be put into their power to curtail the Liturgy in the Desk, and to correct it in the Pulpit, or rather purge the Church of the ill air of Book-prayers by an hour's extempore noise and nonsense before Sermon.

In the same Page we are told of the D. of P. that *his wisdom and learning fits him to be universal Bishop of the Church, if there were to be such an one, and would serve him instead of Infallibility.* But who have we here? a Protestant Pope in his utmost Dimensions, and according to all his Pretences (*an universal and infallible Bishop?*) St. Anselm of Canterbury was but *alterius orbis Papa*, but this is a true Oecumenical Pastour. And now I shall believe, that the Pope may have been heartily engaged in the German League, and that Innocent the XI. in despite of his Religion and his Chair, was in earnest to promote the Protestant Cause in the North of Europe; and if so, what greater Atchievements, what



what more stupendous Miracles may we expect from such a true Protestant Pope, whose Learning and Wisdom make him infallible? But I remember a saying of that great Man in one of his printed Sermons, "That even Infallibility could not decide all the Controversies of Christendom, when it was but in its Infancy, the Apostles themselves not being able to hinder, but that there would be Heresies; and one would be of *Paul*, another of *Cephas*, and a third of *Apollo*, and a fourth of *Christ*: And it is true in his own Case, for his *History of the Separation* never made the Dissenters more compliant, it enraged them rather.

P. 9. It is said also, *That the number who conformed in sixty one upon the Alterations, was greater than the Alterations themselves.* In answer to which I would fain know, 1. Whether those Men, the most of whose Minds were fixed on the World, as is apparent; would not have conformed, had there been no Alterations made? 2. Whether some of those Conformers did not dispense with their Oaths of Conformity, as easily as some other Men have done since with some other Oaths, and in the Church kept only a more solemn Conventicle, and there took occasion to blaspheme God and the King, in the nonsensical and crude Expressions of their Prayers, and the rude and unmannerly Applications of their Sermons, in their plain, and mean (not to call them as they were too often, smutty and ridiculous,) Similes and Metaphors, and the like.

P. 10. But the things that we are to part with are *little Things, not worth the keeping*, (while we know, that if you pull down the Hedge, and such are Ceremonies,

monies, you lay all open,) *that they are like the odd Figures in some old Buildings, which look to unskilfull People, as if they bore a great Weight, when nothing really lies upon them.* And does he think that Ordination by mere Presbyters, and Sitting at the holy Sacrament are such Trifles and Anticks? And whereas Page 17. he affirms, *That the Divine Worship may be performed as acceptably and as reverently without some of those Ceremonies as with them.* I only would ask him, if Sitting at the Reception of the Sacrament of the Lord's Supper, be as reverend a Posture as Kneeling? And I ask it the rather, because I have been lately informed, and I judge truly, that a Reverend Bishop of this Church did not long since give that holy Sacrament to Dr. B. sitting in his Pew. And whereas this *Answerer* complains, that the lower House of Convocation *had not so much Respect and Reverence for their Bishops, as they ought to have,* he would doe well to reflect on his own Rudeness, when he blames Archbishop *Laud*, (for I question not but he means him,) with many other of his Brethren, both before and after his time, for *unprescribed Bowings, and Cringings, and Prostrations at the Eucharist*; and censures the disaffected *Bishops, who will not take the Oaths*; and this I mind him of, to teach him more regard to that sacred Order, and it would not be amiss for this reason, if the *Epistles of Ignatius* were sometimes read in our Church, which recommend that just Reverence that every Presbyter ought to pay his Bishop.

Page 18. The *Answerer* goes on boldly in his own way, and says, *Above all folks commend me to those in our own Communion, who our Authour tells us may take such Offence at our Alterations, as to desert our*  
Communi-

P. 5.

P. 17.

P. 23.

*Communion, and fall off to the Church of Rome.* For what is there new or foolish in such a Conjecture? Was not this the opinion of an admirable Casuist and most Learned Prelate, Bishop *Sanderfon*, when treating of the Dissenters, who would have all things reformed, according to the pattern in the Mount, and would allow nothing in the Church for which they had not an Example or Precept in the holy Writ; he says, "What Scandal is hereby given to *Anabaptists* and *Quakers*, &c. saith the first Class of Dissenters? What Example have you for kneeling at the Communion, the Surplice, Lords-Bishops, and Liturgies, &c. says a second? Where are your Lay-Presbyters, your Classes, your Steeple-houses, your National Churches, says a third? Where are your Tithes and Mortuaries, your Metre-Psalms and Infant-Sprinklings, &c. They may be angry at the Conclusion, but themselves gave them the Premises. And how mightily do these men advantage the Church of *Rome*! *Omnia dat, qui iusta negat.* By casting out not onely Ceremonies, but Episcopacy and Liturgy also, a man wavers in Religion, comes to an *Independent*, &c. tells him, Now the Church of *England* is gone, in which these were; he wavers: To tell him these were Popish, puts him quite off, makes him think that Popery is the old Religion, &c. So that it is not the Union of Protestants (which every good man wishes upon just terms) that is opposed, but the making of unnecessary Alterations; which, when done, inclines some men to think that there is nothing certain in Religion; and this Consideration keeps the *Eastern Churches* from making Amend-

Pref. to his  
Serm. Sect. 10.

Sect. 11.

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ments in their Doctrine and Discipline; (which they need, though God be praised our Church does not,) for fear, lest their People should easily be persuaded to revolt to *Mahometanism*.

Page 22. But those who are against Alterations of Shadows and Ceremonies, are *discontented*, because not preferred to the *substantial places of Profit*. Whether that be true or no is yet in the dark, (and seems not to be so, since the Primate of our Church could not be advanced higher, and if his Brethren designed it, they would not have been so inflexible,) while this is palpable, that of those who are for this Alteration some have been already preferred, and the remainder expect daily to be so, and not without Reason; for we have been told very lately, that *the Church of England is nothing but Hierarchy and Revenues*.

Page 23. It is farther said, *That some great discontented Laymen, though not so great as they would be, did manage several of our stiff Men against Alterations, and that it was not so much behind the Curtain, but that the Hands were seen, if not the Wires that moved the Puppets*: An Assertion that calls those Noble Lords Crafty and Designing Men, and the Majority of the Convocation Fools, who cannot see their true Interest, and are led as they are asked.

This is a rare Similitude, and agreeable to other Excellencies of the *Answerer's* Style; as if there were no other Jugglers in Ecclesiastical Affairs, but those who contend for the Discipline of the Church, and the Decency of her Service, though I believe without any very troublesome Scrutiny, I could direct.

direct him to a certain Club, where all the designed Alterations were contrived by a few Men; they stood behind the Curtain, and moved the wheels of the Machine, and their little Agents, who are made up of Matter and Motion, Dulness and Noise, squeak'd to the Tune to which they set them; and it was reasonable that they who acknowledge that they have learned to speak from their Superiours, should talk as they are directed. After which he involves the *dissatisfied Bishops and Clergy, who cannot take the Oaths*, in the same Guilt, and, if I understand him aright, avers, That the Bishops have incapacitated themselves, as to the Exercise of their Episcopal Power, by their not swearing. Now I would fain know whether a suspended Bishop hath lost his Authority over his Clergy? And, if so, whether the *London Clergy* did well, during the Bishop of *L's* Suspension, to visit him so often at *Fulham*, and to transact nothing relating to their Ecclesiastical Function without him? And the *Answerer* P. 26, 27. will oblige me, if he inform me, from which of the Bishops he hath learned the meaning of their Petition given to the King; as if they meant the same Alterations which the Commissioners intended; for I can assure him it was not their meaning to give away the Rites of our Church, much less the Power of Ordination, and that they have shewn their Averseness from such Methods as tend to it, the *Answerer* himself confesses; and therefore without either good Manners, or Learning, he is pleased to insinuate, as if they were some of the *Ecclesiastical Tinkers, who undertake to mend one hole, and make two or three.* P. 28.

Page 24. He farther says of the Convocation-men, that *he is sorry they should forget their Oaths, and their Promises*; but do their Oaths bind them to make what Alterations in Religion their Superiours please? Or have they, when they swore, acknowledged that the Church shall be new modelled every day, as their Governours at *Whitball* shall direct? This is submission to purpose, and an Interpretation of the Oath, which I never heard of before; For by his Similitude of a *College of Physicians, and a Chirurgion*, I perceive that he does not believe that there is any intrinsic Power in the Church to make Alterations; as she shall think fit, and to judge of the expediency according to the prudence of her Prelates, and the Representatives of the inferior Clergy; but that when our Superiours please we must have a *Parliamentary Religion*, and the Convocation must unmake and new make a Church, as they shall be directed by the State: And if this be not *Eraastianism*, (which our Author mentions page 12.) I would fain know what is.

P. 25.

But to prove his proposition he instances in *the King's devolving the Province of Raising Money upon the Parliament*; and so the King devolves the Making of Ecclesiastical Laws upon a Synod, still leaving to their Wisdoms, whether what is proposed be lawfull or expedient or not, be for the good of the Church and Kingdom or not; and the Parliament would take it very ill, if they should be obliged to grant every Subsidy that is demanded as soon as it is asked.

Page 25. *But may not a Body that is well enough looked to want Amendments and Repairs?* It is granted;

ted; but a Man who loves his Carcase will not trust it with every Mountebank. There was once an Emperour in the World, who made his own Epitaph, *That the Multitude of his Physicians were the Cause of his Ruine.*

After this he makes a vehement Harangue in Praise of our Church, and of Peace and Union; and may God preserve both unto us; while I would know of him, if he hath so great a Regard to our Church as he pretends, how can he plead for a *free Toleration* (as he does page 31, 32.) to all Dissenters, except Papists, (though I cannot see any great difference between now and heretofore, the Popish Chapels being as publickly frequented, and without any molestation, as ever;) for how can he reconcile a Toleration of all Religions to the Principles of our Church, or the Design of a *Comprehension*, since the *Comprehension* can only take in the *Presbyterians* and *Independents*, (if all of the former, or any of the latter denomination) and leaves all the other wild Families of Sects (*Anabaptists, Quakers, Ranters, Muggletonians, Familists, &c.*) to take the Benefit of the Toleration? And can he deny that this Expedient of Toleration was first contrived by the Papists, to destroy the Established Church? He may as well deny that it is day at Noon.

I forbear censuring his Reflexions on *Ignatius's* his Epistles, and ΕΙΣΑΝ ΒΑΣΙΛΕΥΣ, (page 33.) as if they were not genuine; for I have been long since convinced, that when men cannot answer an Argument, they make it their Business to evade it; and by the same way of Proceeding, a Criminal may except against the Person, or Authority and Commis-  
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sion of his Judge; for if his Power be legal; the Prisoner is sure to trufs for it.

Page 33, 34. As he speaks of Dr. *Jane* with some Modesty, and a mean Commendation, that *he hath filled the Chairs well and gracefully*, so he says of Dr. *Tillotson*, that *he hath done as much Good to Religion and the Church, as half a Convocation, Prolocutor and all*; and that by his *Week-day Lectures he hath taught more to preach well, and to live well, than perhaps any since the Apostles*. What! Taught more to preach well than St. *Chrysostome*, or St. *Basil*? and to live well than St. *Ignatius* and *Polycarp*? But I remember that *Baxter* says, that his Weavers, &c. at *Kidderminster* understood Divinity better than those Fathers. I do not hereby design to derogate from the Dean's worth, and yet I cannot but observe, that some Men have preach'd, That the Angels directed the Bullets at the Siege of *London-derry*, to the ruine of those that shot them, (though now, as was lately observed, *Providence seems to be at a stand*,) and that an Adversary of the Dean's hath publicly accused him of *cramming the Doctrine of Non-resistance down the Throat of a dying Patriot*: To whom he

Page 11, 12.

VWitness that wrote, as if he almost despaired of his Salvation passage of his

Sermon before the King Apr. 2. 1680. on *Josh. 24. 15*. To speak freely in this matter, I cannot think, till I be better informed, (which I am always ready to be,) that any pretence of Conscience warrants any Man, that is not extraordinarily commissioned, as the Apostles, and the first Publishers of the Gospel were, and cannot justify that Commission by Miracles, as they did, to affront the established Religion of a Nation, (though it be false,) and openly to draw men off from the Profession of it, in Contempt of the Magistrate and the Laws: All that persons of a different Religion can in such a case reasonably pretend to, is to enjoy the private Exercise and Liberty of their own Conscience and Religion; for which they ought to be very thankfull, and to forbear their open making of Proselytes to their own Religion, (though they be never so sure that they are in the right,) till they have either an extraordinary Commission from God to that purpose, or the Providence of God make way for it, by the Permission of the Magistrate, &c. (con-



(considering his obstinacy in his Opinions) though upon a Visit he presently after made his Lady, he told her, that when his time to die should come, he wished his own Soul might be with that of her Lord. He hath also taught some Men to preach up the great Authority of Kings, and they have followed him; and when now he would fain unteach them, they are so Countrey wise, resolute, or obstinate, (call it what you please,) that they think themselves out of their Pupillage, and will no longer be guided; for it is hard to believe that two contradictory Propositions can be true.

Thus I have shewn the *Bird of Athens*, (which, as one of his Friends well observes, (p. 36.) *is all Face and Feathers*,) and having so done, in his own words, *I leave him, and wish him a merry new Year.*

Jan. 16.

16<sup>82</sup><sub>80</sub>

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